

THE  
CONFESSION  
AND  
CONVERSION  
OF THE RIGHT HONO-  
RABLE, MOST ILLYSTRI-  
OUS, AND ELECT LADY,  
MY LADY.

C. OF L.

MATH. 22.

*Ye erre, not knowing the Scriptures.*

I. JOHN. 4.

*Dearly beloved, believe not every Spi-  
rit, but try the Spirits, whether they be  
of GOD, for many false Prophets  
are gone out into this World.*

EDINBURGH

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## A CONFESSION.

**A**S it was rare, vnexpected, and long wished for, of all that honored and loved her, so is it to be as seriously to be read, and conscienciously to bee considered of all, or ignorant and wilfull Papists of this land: Not so much in regard of her rank, person, and place, but rather in so farre, as that in that faith much beyond her sexe, she exceeded in knowledge more than many others who yet wilfullie and most ignorantlie still continue in their error.

PSAL.



# PSAL. 77.

**M**Y voice came to GOD when I  
 cryed; my voice came to GOD &  
 he heard me. In the day of my trouble  
 I sought the Lord, &c. my soule refused  
 comfort. I did think upon GOD, and  
 was troubled. I prayed, and my spirit  
 was full of anguish. Thou keepst mine  
 eyes waking. I was astonied, and could  
 not speake. Psal. 119. 81. My soule faint-  
 ed for thy salvation; Yet Will I waite  
 for thy word. 82. Mine eyes faile for  
 thy promise, saying, when wilt thou com-  
 fort me? 92. Except thy law had beene  
 my delite, I should now haue perished in  
 my affliction. I will never forget thy pre-  
 cepts, for by them thou hast quickned me.  
 I am thine, saue me, for I haue sought  
 thy precepts. 15. I Will meditate there-  
 in, and consider thy wayes. 59. I haue  
 considered my owne wayes, and turned  
 seate to thy testimonies. 67. Before I  
 was afflicted I went astray, but now I  
 keepe thy Word. 71. It is good for me  
 that I haue beene afflicted, that I may  
 learne

learne thy statuts. 58. By thy Comman-  
 dement thou hast made me wiser than mine  
 enemies. I haue had more vnderstanding  
 than all my teachers, for thy testimonies are  
 my meditations. I vnderstood more than  
 the ancient, because I delighted in thy pre-  
 cepts. 104. By thy precepts haue I gotten  
 vnderstanding, therefore I hate all the  
 wayes of falshood. 29 Now, take from  
 me the way of lying, and grant me gra-  
 ciously thy law. 30. I haue chosen the  
 way of truth, and thy iudgement haue I  
 layde before me. 173. O Lord let thine  
 hand helpe me, for I haue chosen thy pre-  
 cepts. 176. I haue gone astray lyke a  
 lost sheepe: seeke thy servant, &c. 103.  
 The entrance to thy words sheweth light,  
 and giveth vnderstanding to the simple.  
 124. Deale with thy servant according  
 to thy mercie, and teach me thy statuts.  
 74. So they that feare thee, seeing  
 me, shall rejoyce, because  
 I haue trusted in  
 thy Word.

AMEN.

THE

THE CONVERSION AND  
CONFESSION OF THE  
RIGHT NOBLE C. OF L.

*O send out thy light, and thy truth  
let them lead mee, let them bring me  
unto thine holy hill, and to thy  
Tabernacles. PSAL. 43.*

*I will heare what GOD the LORD will  
speake, for hee will speake peace vnto  
his people, and to his Saints; but  
let them not turne againe vnto  
follie. PSAL. 85. 8.*

**I** Perfitlie knowing, and fullie as-  
suring my soule, that there is no pos-  
sibilitie of salvation to me, but as-  
suredly in the free mercie of GOD, and pre-  
cious satisfaction of his Sonne my only  
Saviour, who is able to saue them to the  
vntermost that come vnto GOD by him,  
seeing he ever liveth to make intercession  
for them, *Heb. 7. 25.* neither is there sal-  
vation in any other, *Act. 4. 12.*

2. I renounce and condemne all wor-  
shipping, or praying to Angels, hee or  
shee

the Saints, not now excepting the blessed Virgin *Marie*, and conforme to the expresse direction of the Angell to Iohn. *Revel.* I take me to worship GOD; and as CHRIST, *Math.* 4. 10. commandeth him only to serue, and to pray to my father. *Math.* 8. 9. who is in Heaven, to whom only belongeth religious worship, both of prayer and praise.

3. I renounce and condemne all prayers in Latin, or any vnknowne tongue to mee, taking mee heereafter, by the grace of GOD to pray with the Spirit, and with vnderstanding also, 1. *Cor.* 14. 15. and not to mumble and number my prayers according to the order and distinction of beads, which I haue caused breake and destroy, with present and perpetuall thank-giving to GOD therefore

4. I acknowledge with *Jeremie* 10. 14. that a molten image is falsehood, they are vanitie and the workes of errors: and therefore casting away all those abominations of images, pictures, medalles, and pretended reliques: I take mee

me whollie to the pure and plaine Gospell of IESUS CHRIST, and his holie Sacraments, wherein the lyuelie picture of CHRIST is, and the most hallowed Crucifixe that I can set before mine eyes, handle with mine hands, or carrie vpon my breast; wherein I reioice, and ever shall doe, by Gods helpe and assistance, and finde great comfort in the conference and prayers of Gods Ministers, who now resort vnto me frequently: resolving by the grace of GOD never thereafter to craue, nor admit the company and conference of Priests, and other teachers of lyes, guides of idolatrie; which all now I haue forsaken by the light and force of GODS Spirit: and woes mee that I hearkned so long to these seducers.

5. I acknowldge that the bowing downe before images is forbidden by GODS Law, *Exod.* 20. 5. as well as worshipping of them. That images are altogether brutish and foolish, *Ierem.* 10. 3. I feare them not, for they can doe no euill, neither is it in them to doe good: but so far as much as there is none  
like

like to thee O LORD, thou art great, & thy Name is great in might: Who would not feare thee, O KING of Nations?

*Jerem.* 10. 5. 6. 7.

6. I embrace the holy Scriptures of the old and new Testament, wherein is the perfite rule of *faith* and *maners*, acknowledging that the writs and judgements of all men should be tryed thereby, and reduced therevnto, or else altogether rejected. And therefore I will curse & reject and cast from me all blasphemous bookes in write or print, (whereof alace I had so many too long) contrare to GODS trueth in these holy Scriptures.

7. I confesse and professe that the Scriptures are plaine and pure, being *a lampe vnto my fete, and a light vnto my path*, *Psal.* 119. 105. in all things necessary for me to know my salvation. And seing CHRIST commandeth vs *Ioh.* 5. 39. to *search the Scriptures*, and the Bereans are commended for searching the Scriptures dayly, *Act.* 17. 11. I condemne the forbidding of their translations in vulgare languages, and the reading of them by the people.



people. And from my heart I detest that saying, that ignorance is the mother of devotion; bewailing my former ignorance and stryving more and more to increse in all spirituall vnderstanding.

8. With *Paul. 1 Tim. 4. 3.* I acknowledge the commanding to abstaine from meates for conscience sake, to be from seducing spirits, and doctrynes of devils, for the Kingdome of GOD is not meate and drink, *but righteousnesse, peace, and joy in the holy Ghost. Rom. 14. 17.* Neither doth that *which entereth in at the mouth defile a man, but that which procedes out of the mouth that defiles a man.*

9. I acknowledge and believe, *Rom. 3. 24.* that I am justified freely by GODS grace, through the redemption that is in CHRIST IESUS, without any respect to my workes; whereof I neither can, nor should boast with the proud Pharisee, but with the penitent Publican. I cry to God continuallie to be mercifull to me, who am a miserable sinner, and with *St. Paul.* the chiefe of sinners, and so I believe not the satisfaction made by me, but the free remission

remission of sins, perswading my selfe that *the wages of sin is death, Rom 6. 23.* but the gitt of GOD is eternall life, through CHRIST IESUS our LORD, and we his litle floke should not feare, seing as our Saviour sayeth, *Luke 12. 32. It is our Fathers pleasure to give vs a Kingdome,* which we could never merit by our selues, or any other creature for vs.

10. I acknowledge no fire after this life that purgeth vs from our sins, and temporall punishments, but as in *Iob. 1. 7.* the blood of IESUS CHRIST his Son purgeth vs from all our sins, without any exception or destruction of sin whatsoever, and as the soules of the wicked immediatly after death goe to hell, so the soules of the godly goe to Heaven.

11. I acknowledge and belieue with *St. Paul. 1 Cor. 10. 16.* that the Cup in the Lords Supper is not the blood, but figuratiuely the communion of his bodie. And with *Ioh. 6. 30.* The way how to eate and drink of this body is to belieue in him, and the Doctors, and Cannons of the Roman Church affirmeth the same  
with

with vs, for the holy Scripture is full of such maner of speeches; and our Saviour himselfe in this same place sayeth that *Whosoever beleiveth in him shall not thirst*, plainly making vs to vnderstand that this thirst is quenched only by be-  
 leiving, and not by the drinking at the mouth: and in *Ioh. 6. 56.* he sayeth, *Whosoever eateth my flesh, and drinketh my blood, abideth in me and I in him*; and in verse 35. *Who comes unto mee shall not hunger, and who beleiveth in mee shall never thirst*: So he eateth and drinketh, who commeth vnto me, who beleiveth in me, and abideth in mee. and a litle after, having said, *Who beleiveth in me hath eternall life*, inferreth thereby that he is the bread of lyfe. Hee is then meate indeed, but for our soules, not for our bodyes; which is to be had by be-  
 leiving, not by swallowing. And so expoundeth *Origen* an ancient father, in his *Hom. 12. in Math.* this same place. According to the Apostle his exhortation, I am heartly desirous after tryall of my selfe, *1. Cor. 11. 18.*  
 oft

oft to eate of that bread, and drink of that Cup, and so ( as praised be GOD ) I latelie did receaue that holie Sacrament, publickly in GODS Sanctuarie, vnder both the kynds, for the food of my soule, whereby now I find great peace and comfort.

12. I acknowledge also, and beleue, that the Masse is not a propitiatorie sacrifice, but a blasphemous, and idolatrous abomination, altogether derogatorie to CHRISTS propitiatorie sacrifice, who once in the end of the world to appeare, came to put away sinne, by that only one sacrifice of himselfe, and who once was offered to beare the sinnes of many, *Heb. 9. 26. 28.* and by that one offering, for ever hee hath perfited all them that are sanctified, *Heb. 10. v. 14. 15.*

13. I acknowledge, and beleue, that the Pope is not CHRISTS Vicere, nor Peters successour, but hee is that man of sinne, the soune of perdition, and that verie great Antichrist described by St. *Paul, 2. Thess. 2.* Who  
will

will judge all men, whether they bee Kings or subjects, and bee judged of none, and will haue all men vnder paine of damnation to bee subject to him, as their owne supream Lord, both in spirituall and temporall things.

1 I did also before my conversion after long tryall find some great oddes, and verie remarkable differences betweene the Pastors of the reformed Kirk, and that of the Roman Kirk: And first that the Pastors of the reformed Kirk would bee judged by the word of GOD; but the Pastors of the Roman Kirk would be judges of the word of GOD.

2 The reformed Pastors would bee ruled; but the Roman Kirk would bee the rule themselues, saying, that the Kirk is soveraigne judge of all doubts of faith, and that it can not erre. And so I perceauie in this question: If the Roman Kirk may erre; or if it bee soveraigne and infallible judge, it must bee that the Roman Kirk shall be judge, and so consequentlie shee shall be both judge and partie.

I have also observed this difference between the two religions, which is, that the reformed Kirk hath no rules that teacheth vices: but the Roman Kirk hath sundrie rules that teacheth men to doe evill, and to disobey GOD. Such is the rule of the councill of *Constance*, that a man is not bound to keepe any faith and truth to Hereticks. Such is the doctrine, that the Pope may dispense with the expresse Commandement of GOD, by dispensing with the Cup in the Sacrament, by dispensing with othes and vows, in granting permission to a man to man-sweare himselfe, neither yet to performe any wayes that which wee have promised to GOD. Such are the disobedience of young infants towards their fathers and mothers, maintained & authorized by the Roman Kirk, when a young childe is entred into a closter contrare the will of his father.

Such are also the foundations of publick Bordels, whereby the Pope himselfe draweth great tribute.

Such are also the revolt of subjects  
from

from their Prince, and against them, when it shall please the people to dispense with their Oath of alledgeance, which they haue sworn to their King.

I haue found also the plaine text of Scripture in many places most pittifully corrupted, and wrongously perverted by the Roman Kirk, and some I remarked most carefully, as followeth.

It is said in the 2 Epist. to the *Hebrews* verse 21. *That Iakob worshipped GOD leaning upon the end of his staffe;* but the Byble of the Roman Kirk hath, *Iakob worshipped the end of his staffe,* thereby to establish the adoration of Creatures.

The lyke Corruption is in the Psal. 99. v. 5. Where David sayeth *Worshippe towards his footstool:* the Roman Bible hath, *Worshippe his footstool:* and in Genes. 3. v. 15. God said, *The seede of the woman should treade downe the head of the Serpent:* the Roman Kirk hath, *the woman shall bruisse the head of the Serpent;* that is the Virgin Marie shall bruisse downe the head, &c.

B

Agaïne

Againe in St. Pauls Epist. Rom. 11  
6. is cutted off, two lynes being omitted: For these are the words of the Apostle, *But, if it bee of workes it is no more of grace, or else were workes no more workes*, which are left out in the vulgare translation.

And where St. Peter sayeth, *Heere are two swords*: the Roman Kirk most ridicoulouslie expoundeth thus, that the Pope hath power over the spirituall and temporall.

And where the Evangelist sayeth, *Doe this in remembrance of mee*: the Romish Church expoundeth thus, sacrifice my body in a sacrifice propitiatorie for the quick and the dead.

And another falshood I remember, is, where our Saviour speaking of the Cuppe in the Sacrament, sayeth, *This Cuppe is the new Covenant in my blood which is shed for you*: But the Bible of the Romish Church hath into it, *This Cuppe is the new Covenant in my blood, which shall bee shed for you*, least a man should perceave that IESVS  
CHRIST



CHRIST spake of a sacramentall shedding of his bloode: For as yet hee had not then really shed his bloode which hee had begunne to shed in his passion.

These and many other falshoods did I many tymes remarke, as they were objected vnto me, yet did I ever misregard them, being ever discontented that any should speake to mee of such hereticall opinions, (as I called them) because my ghostly fathers assured mee continually that it was a deadly sinne any wayes to doubt, or to let it so much as once enter into my thought, that ever the Church might or could erre, continually dinging in my eares a warrant out of the Prophet *Malachie*; cap. 2, verse 8. that the Preists cannot erre, where it is thus read, *The Preists lips shall keepe knowledge, and they shall seeke the law at his mouth.*

This many yeeres contented mee, till at last in my old dayes GOD so happily moved my heart to heare the truth of better and sounder instructers,

and their warrand, ( I praise GOD for it ) who sheweth to me that the words of the Prophet are, and ought to bee translated thus, yet men that are ledde with an opinion that the Kirk cannot erre will never consider this: *The Preists lippes should keepe knowledge*: For they that translate thus the words, and *that they shall seeke the law at his mouth*, they did never intend to shew thereby, that GOD did make heere a promise that so it shall bee for ever, but onely to shew that this is the law and commaundement of GOD, teaching what the Preists and people should doe, and ought to doe, even as in the Commaundement, *Thou shall haue no other GODS but mee*: Now I find that the words doe not promise that the Israelites should alwayes acknowledge and worshippe IEHOUA the true GOD alone, ( for as may bee seene in the text within fourtie dayes the event shewed the contrarie ) but shew what they ought to doe, but the wordes are a Commaundement recited, not a promise made:  
For

For the words of the fourth verse did show it: Therefore men not partially led may easily perceave that the translation of the reformed Kirk is most perfect of all, showing not onely the sence and meaning of the law, but also how it did bind the people and Priest, and how they ought to obey it.

By this I thinke it no heresie, and I beleue with the reformed Kirk that it is Gods holy trueth, that Preists succeeding in the place and office of *Aaron* and *Moses* may erre, and haue erred: yea, I thinke it the greatest error of all errors to thinke that a man can not erre, were hee never so holie. I perceave now *Moses* Chayre in the which the *Scribes* and *Pharisees* did sit, was the seate wherein they were wont to read the law of *Moses*, and the expositions thereof to the people, for what they there did teach was true, and therefore *CHRIST* commanded them to obey it. To sitte in *Moses* Chaire, I vnderstand, is to teach *Moses* doctrine, but (as the *Jewes* made  
 GODS

Gods law voyd by their owne glosses & traditions ) they erred most damnablie, and were no more in *Moses* Chaire, and so the people were no more bound to obey it. For at that tyme CHRIST himselfe called their doctrine sowreleaven, and warned his Disciples to beware of it.

I know also, and fimeleie now belieue, that it was never the purpose of Gods Spirit in that place, or by these wordes to teach, that the Law should alwayes bee taught truelie and infallible by the Priests and Pastors, who succede *Moses* or the Apostles in the Church by a continued succession: For that is a falshoode contrare to experience in all ages: That this is most certain, I desire but any of a contrare opinion to read but the same verie place with an indifferent and vnprejudged minde, which confutes it most evidently: For in reading the same attentiuely, I find the Priests vnto whom the Prophet there speaketh in these places, were Levites, and directly succeeded *Aaron* in the  
the

the Priesthood: And yet yee see by the plaine text they were departed out of the way: they caused many fall in the law by their corrupt glosse, and their abuse of the Covenant of *Levi*, as it appeareth most clearly into the next words following immediatly: Yea, some of them (yee see) had sacrificed to Idollcs, which I haue read my selfe in *Iosephus* historie of theire tymes, and therefore the LORD threatneth to corrupt their seede by cutting off the male progenie, and to cast the dung of their sacrifices in their faces.

Finally I hope now in the mercie of God yet before I die, to heare a hundredth sermons in Gods true Kirk: for now my onely joy is my new birth, that by the mercie of my God I am regenerate, and of a daughter of darkness and death, that haue beene from my naturall birth, am now made a daughter of light and lyfe in my old age, and my settled peace and comfort is my spirituall marriage with my head  
and

and husband the LORD IESUS CHRIST, who hath married mee to himselfe in trueth and everlasting compassion, and will take from mee my old corrupt garment, and clothe mee with the white robe of his righteousnesse, so that my nakednesse shall never appeare any more.

Now O LORD my GOD, and gracious Father in thy CHRIST, my sweete SAVIOUR, let thy Spirit quicken mee more and more, thy wisdome guide mee, thy grace sanctifie mee, and thy Word instruct me: Let the holy Ghost of whom thy Sonne my SAVIOUR was conceived, beget in mee, and mee in thee, by the immortall seede of thy Word: Let my faith conceaue, my repentance honour thee, my loue embrace thee, my zeale continuallie keepe thee with mee, till the comming againe of thy Sonne for my ever hoped glorification: So come vnto mee LORD IESUS, come quicklie. Amen.

*Blessed be the LORD, for he hath benedicted me his mercifull kindnesse. Psal 31. 21.*

*Why*

Why art thou cast downe my soule, and  
 Why art thou disquyeted within mee?  
 hope in GOD, for I shall yet praise  
 him, Who is the hope of  
 my Salvation, and my  
 GOD. Psal. 42. 11.

PSALME. XLI. I.

**I** Waited patiently vpon the LORD,  
 and hee inclyned vnto mee, and heard  
 my cry. Hee brought mee also out of the  
 horrible pit, out of the myrie clay, and  
 set my feete vpon the Rocke, and ordered  
 my goings. And hee hath put into my  
 mouth a new song of Praise vnto our God.  
 Many shall see it, and feare, and shall  
 trust into the LORD. Blessed is the  
 man that maketh the LORD his trust,  
 and regardeth not the proud, nor such as  
 turne aside to lyes.

7. Then said I, loe, I come, for in the  
 roll of thy booke it is written of mee, I  
 desire to doe thy good Will, O my GOD.  
 Yea, thy law is Within my heart, I haue  
 declared thy righteousness in the great  
 congrega-

( 26 )

*congregation: Loe, I will not refraine my  
lips, O LORD, thou knowest.*

PSALME 86. 11.

*Teach mee thy way, O LORD, and  
I will walke in thy trueth, knit my heart  
vnto thee, that I may feare thy Name.*

*17. Shew a token of thy goodnesse  
toward mee, that they which hate mee,  
may see it, and bee ashamed, because thou  
LORD hath helped me, and comforted me.*

PSALME 116. 6.

*The LORD preserveth the simple, I  
was in miserie, and hee saved mee. Re-  
turne vnto thy rest, O my soule, for the  
LORD hath bene beneficiall vnto thee.*

PSALME 109. 26.

*Helpe mee O LORD my GOD, saue  
mee according to thy mercie, and they  
shall know that this is thy hand, and that  
thou LORD hast done it. If the LORD  
had not helped mee, my soule had almost  
dwelt in silence.*

PSALME 101.

*Mine eyes shall bee vnto the faith-  
full of the Land, that they may dwell  
with mee: Hee that walketh in a perfit  
Way*



(17)

way shall serue mee, there shall no de-  
ceatfull person dwell in mine house, nei-  
ther shall hee that telleth lyes remaine  
in my sight.

PSALME, 56. 12.

I will now render praise vnto thee,  
13 For thou hast deliuered my soule  
from death, and my feete from falling,  
that I may walke before GOD in the  
light of the living.

PSALME 103.

Blessed bee the Name of the  
LORD from hencefoorth  
and for ever,  
AMEN.

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A PRAYER.

PSAL. 45.

10 Hearken ( O daughter ) and consider,  
encline thine eare. forget also thine owne  
people, and fathers house.

AS thou O LORD art great and  
wonderfull in all thy workes: yet  
thy mercie shineth aboue all thinges:  
Albeit

Albeit I forsooke thee O LORD, yet thou  
 hast not forsaken mee: I haue turned my  
 back to thee, yet thou callest mee thy  
 Childe: All that thou requirest at mine  
 hands is, that I would hearken vnto thee.  
 And why should I not hearken vnto thee,  
 sith that all our destruction came from  
 thence, that our fathers turned their eares  
 from thee, to listen vnto the voice of the  
 flie and subtilie Serpent? Grant me grace  
 that I may haue a willing and obedient  
 heart, that by the meanes of good foode,  
 that I shall receaue in thy Word, which  
 alace too long I haue forsaken, I may for-  
 get my wicked nature, originall sin, and  
 all the vices which I did bring with mee  
 from my mothers wombe; that I forget  
 the world, to giue my selfe wholly vnto  
 thee, and thy seruice; that I forget mine  
 owne workes, and mine owne opinions,  
 to depend wholly on thy grace. And if the  
 Bride, and new married woman forsake,  
 and leaue her fathers house to follow her  
 husband: if she leaue the sport and pastime  
 of her youth, to goe about her housiwifrie,  
 and to conforme her selfe vnto her hus-  
 band:

band: why should not I alas! forsake that which displeaseth thee, to be agreeable vnto thy SON IESUS CHRIST, which in so great mercie hath wedded me? And albeit I was a straunger from his league, & promises of everlasting lyfe, notwithstanding he hath joyned himselfe vnto me in hearty loue, & ratified his league with his precious blood. Let me therefore O LORD be as his chaste and faithfull spouse, and let me be obedient vnto the will of our good LORD, which doth me this honour to place me by his side, and to take mee not only for his *seruant*, but also for his *child*, his *friend*, his *deare and welb:loved Spouse*, *Ioh. 15*. Grant me O LORD that I follow no more strange Gods to delight in them, but that my loue and affection be wholly set on him. I will therefore endeavour my selfe to please him. I will loue him, and loue that which he loveth. I will honour him, sith he hath so much honoured mee. I will forsake all things to follow him, seeing he forsooke the Heavens to saue mee on earth. Oh happie marriage! Of the marriage of Adam and Eue came so many vnto

thrifs,

thrifts, so many wretches, and miserable  
 catines, bond-slaves to Sathan, and of  
 their owne nature, detestable and abho-  
 minable before the face of God. But of  
 this holy marriage, are new borne, the  
 elect, the vessels of glorie, the children of  
 God, the heires of everlasting lyfe: whom  
 God so loveth and esteemeth, taking  
 pleasure in their beautie, wherewith he  
 doth adorne and deck them through his  
 SON CHRIST IESUS: which gifts Lord  
 make me partaker thereof, and let the  
 praise be ascribed vnto thee, for that great  
 and glorious light of thy Word, showne  
 vnto me, from henceforth and for ever,

A M E N.

**T**HIS profession of faith, meditaci-  
 ons, prayers, and prayles, as they  
 were most joyfullie, and constantlie  
 vttered, and declared before many ho-  
 norable men and women: So were they  
 most heartilie sealed and subscribed  
 by the right religious, most  
 noble, and truely wise La-  
 dy, the 25. of Maij.

F I N I S.

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